

BATEMAN, Mayor.

Martin de la Roche, the Secretary,
London; Regent George, the
the Secretary, &c. &c.

THIS Court doth desire the Re-
verend Mr. Andrew to print
his sermon preached before the Lord
Mayor, Aldermen and Citizens of this
City, at the Cathedral Church of St.
Paul, on Thursday the first Day of Au-
gust last, being the Anniversary of his
Majesty's Happy Accession to the
Throne.

STRACEY.

BATEMAN, Mayor.

*Martis decimo die Septembris, 1717.
Annoq; Regni Regis Georgii Mag-
næ Britannicæ, &c. quarto.*

THIS Court doth desire the Re-
verend Mr. *Andrewes* to print
his Sermon preached before the Lord
Mayor, Aldermen and Citizens of this
City, at the Cathedral Church of St.
Paul, on *Tbursday* the first Day of *Au-*
gust last, being the Anniversary of his
M A J E S T Y's Happy Accession to the
Throne.

STRACEY.

*The Duty of Fearing GOD, and Honour-
ing the KING.*

A
S E R M O N

Preach'd before the Right Honourable the

Lord Mayor,

The Worshipful the

ALDERMEN,

AND

Citizens of **LONDON,**

In the CATHEDRAL CHURCH of

St. P A U L,

On *Thursday* the First of *August*, 1717.

B E I N G

The Anniversary Day of Thanksgiving for
His Majesty's happy ACCESSION to
the Throne of these Kingdoms.

By **T. ANDREWES, M. A.**

Fellow of *Trinity-College* in *Cambridge*; and
Chaplain to the Right Honourable *Sir James*
Bateman, Kt. **LORD MAYOR.**

L O N D O N:

Printed for **ANDREW BELL** at the *Cross-Keys* and *Bible*
in *Cornhill*. 1717.

The Day of Feasting God, and Honour
and the King.

SERMON

Preach'd before the Right Honourable the

Lord Mayor,

The Worshipful the

ALDERMEN

AND

Citizens of LONDON.

in the Cathedral Church of

St Paul.

On Thursday the First of August, 1717.

By

The Anniversary Day of Thanksgiving for

the Majesty's happy Accession to

the Throne of these Kingdoms.

By J. ANDREWES, M.A.

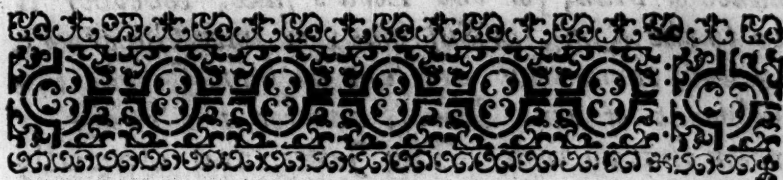
Fellow of Trinity-College in Cambridge, and

Chaplain to the Right Honourable the

Patron, the Lord Mayor.

LONDON:

Printed for ANDREW BELL at the Coffee-House and Bible
in Cornhill. 1717.



I P E T. Chap. II. Ver. 17.

Fear God, honour the King.-----

TH E Design of the Divine Penman of this Epistle is to exhort the *Jewish* Christians, to whom it was directed, to the Practice of Holiness, and a Conversation agreeable to that Gospel they had received. The Apostle intermixes several Duties of the greatest Concernment, and such as are suitable to any Station of Life they might be plac'd in ; and endeavours to fix in their Minds a Sense as well of the General Duties incumbent upon them, as of the Particular Ones they stood engaged to in their several Relations, whether Subjects or Magistrates, Servants or Masters.

But as Obedience to Governors is twice mention'd by him in this Chapter, he seems to lay a greater Stress than ordinary upon that, as one of the most necessary for the Christian.
† *Submit your selves*, says he, *to every Ordi-*

† Ver. 13, 14.

nance of Man, for the Lord's sake, whether it be to the King, as Supreme; or unto Governors, as unto them that are sent by him, for the Punishment of evil Doers, and for the Praise of them that do well. The Jews, and especially that Faction among them, call'd the Zealots, were, as we may learn from * *Josephus*, notorious for pretending to be a free People, and therefore were not to obey Strangers. They held themselves oblig'd to recognize God only for their Lord and Governor †, and therefore thought they were to oppose not only the then reigning Emperor, but every Prince who was not of their Nation, who did not govern them by their own Laws, or God's immediate Appointment. To obviate therefore this reigning Principle, and to prevent its taking Root in his new Converts from Judaism, he tells them, They were free indeed, but it was from Sin, not from Righteousness, not from Obedience to the Law of God, which requires this Subjection of them. They were free, but were not to use their Freedom, as a Cloak of Maliciousness, as an Argument for *Disobedience* or *Rebellion*. As they were the Servants of God, they were to honour all Men, even *Heathens*, with that Honour, which from their Dignity or Power might be due unto them. But then, tho' all Men might challenge proper Respect from them, in Relation to the Brotherhood, it was to be carried to a much more sublime Pitch; they were to

* Lib. 7. ch. 34. † Chap. 37.

love the *Brotherhood*; and that, as he tells them, * *with an unfeigned Love, with a pure Heart fervently*: To fear God with a Reverential Filial Fear: And to honour the *King* with that Honour, which, as he was God's *Vice-gerent*, was due unto him.

And indeed, the *Religion* and *Loyalty* which a Christian must put in Practice, are wholly inseparable. The Duties which he owes to God and the King are so closely link'd together, that they mutually assist, and support each other; of so strict an *Alliance*, that he who casts off the one, will soon be estrang'd to the other; and the Man who once begins to grow *cool* in his Duty to his God, will by Degrees not scruple to act the *Rebel* against the *Lord's Anointed*. We live, God knows, in an Age in which this is too notorious to need Proof; an Age in which too many shew themselves entire Strangers to both Duties, who neither *fear God*, nor *honour the King*. Too many seem to have forgot that the Scripture every where couples them together, and forbids the severing them, upon no less a Penalty, than that of Eternal Damnation. But what-ever odd Notions such Persons may delude themselves with, they are of the same Force now, as when first penn'd; and whatever *Pretences* they may make to a Zeal for *Religion*, their *Pretences* will one Day be charg'd as Ridiculous, Trifling and Impertinent, unless they first fear God, and

* Chap. I. v. 22.

to that Fear join Honour and Obedience to the King.

In a more particular Discourse upon the Words, I shall beg leave,

First, To consider what is meant by Fearing God, and Honouring the King.

Secondly, Proceed to shew the Obligations we are under to these Duties. And,

Lastly, Apply what hath been said to the present Occasion.

First, then, I am to consider what is meant by fearing God, and honouring the King.

And not to insist at present upon the many Significations the Word *Fear* will admit of: The Fear of God in Holy Writ, is usually put for the Sum and Substance of *Religion*; an exact and uniform Obedience to all his Commands, as they stand revealed to us therein. This is what the Preacher expressly tells us, when in summing up all that he had said, he closes with, * *Let us hear the Conclusion of the whole matter; Fear God, and keep his Commandments, for this is the whole Duty of Man.* A Picking and Choosing of this or that particular *Duty*, and disregarding all the rest, will never do our *Business*: He that breaks one *Link* of the Commandments, breaks the whole *Chain*; and he that fails in one Note of his Duty, spoils the Harmony of the whole. For the same Person that said, Do not commit

* Eccl. 12. v. 13.

Adultery, said also, Do not kill. Now as St. James argues, * *If thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law.*

The Man who confines his Notion of *Fearing God* within these narrow Limits, hath gone but a very little Way in learning his Duty. If his Mind can be calm, quiet, and sedate in not being guilty of Sins of *Commission*, while he cannot but be sensible that his Soul is stain'd with those of *Omission*, is so far from being *right* in his Duty, that he runs directly counter to it. And yet it is by far too evident, that too many sit down contented with this mean, this beggarly Christianity; from whence else proceeds that loud Cry for Religion, the *Temple of the Lord, the Temple of the Lord*, and the Contempt at the same Time of those Precepts he hath given us? Whence proceeds that pretended Zeal for our Excellent *Church of England*, and the Affronts, in the same Breath almost, offer'd to his *Sacred Majesty King GEORGE, the Defender of it*. Whatever such Persons may say or think, their Actions are directly opposite to the Doctrines of that *Church* they would seem so *Zealous* for; *Destructive* of that Fear of God every good Christian should live and die in.

To *fear God* as we ought, is to keep close to every Command he hath enjoyn'd us, and to avoid every the most minute Sin he hath forbid. It is not outwardly to pretend to

* Chap. 2. v. 11.

Vertue, but to practise it as an inward Principle. Not to rest satisfied with the common Degrees of *Goodness*; with having more Vertues than another Man, but to carry the Practice of all to the greatest *Height* and *Perfection*. Not to think we have done sufficient, if we barely keep God's Commands, but generously to aim at the highest Pitch of our Duty, and to catch at ev'ry Opportunity of doing something *extraordinary* in Religion. Again,

As the *Fear of God* is in Scripture put for the whole of Religion, it takes in the whole Practice of the *Christian*. Thus, for Instance, the Man who fears God in this Sense, will away with every *Circumstance* of Life, whether prosperous or unsuccessful. As Religion teaches us patiently to submit to whatever State of Life God shall see fit for his *Glory*, and our *Benefit* to place us in; the Fear of God in this Sense, will make us resign'd to all. If we can endure *Poverty* without *Murmuring*, *Injuries* without a Desire of returning them, and bear *Contempt* for his *Sake* without *Resentment*; if our Duty to God, our Neighbour, and our Selves, flows only from the Force and Power of *Religion*, not from a slavish Fear of *Punishment*; if in a Word, we are actuated by these Methods, then may we rest satisfy'd that our Fear is truly *Filial*; then may we be said in the most comfortable Sense to fear God. But,

Secondly, As the *Fear of God* includes the whole Duty of a *Christian*, so by *honouring the King* is imply'd

imply'd a ready and chearful Compliance with all his Commands. This is what we are engag'd to, not only as we are *Men and Subjects*, but as we are *Christians*. In all Things lawful we are readily to obey Him, as he is God's Vicegerent, *and the Minister to us for Good**, not only for *Wrath*, but also for *Conscience sake*. In those *Circumstances* indeed, where God hath laid a *Reserve* upon our *Obedience*, in them alone we must deny it unto *Cesar*.

The *Principles* of our Religion, are *Principles* of Obedience, Loyalty, Submission and good Manners, are what our *Excellent Church* teaches her Children. How far *Deficient* some have been, and too many at present continue to be in these, is too evident to be conceal'd, too flagrant to be deny'd. Because every Thing does not exactly square with their *Capricious Humour*, Things are out of *order* (say they) and we can *amend* them; applying to themselves in the strictest Sense the Words of the Psalmist, † *We are they that ought to speak; who is Lord over us?* But whatever they may imagine, they must know, or at least they must be told, that this is a very odd manner of paying the King the *Reverence and Respect* which our Law, and the Gospel demands of us.

I Counsel thee, says the Preacher, *to keep the King's Commandment, and that in regard of the Oath of God* ||. And St. Paul concludes his

* Rom. 13. 5. † Psalm 12. 4. || Eccl. 8. 2.

Discourse upon the Civil Powers, with
 * *render therefore to all their Dues; Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.* Where by *Fear* and *Honour* the Apostle means that Reverence and Respect which is owing to his *Person*, that Submission and Obedience which is due to his *Commands*. Again,
 , *Secondly*, By honouring the King, we must understand the Apostle cautioning against raising false Tales, and groundless Stories to his Prejudice.

† *Curse not the King*, says the Preacher, *no not in thine Heart; and curse not the Rich in thy Bed-chamber: For a Bird of the Air shall carry the Tale, and that which hath Wings shall tell the matter.* And St. || *Paul* Apologiz'd for reviling, tho' unwittingly, God's High Priest, and confirms the Rebuke he gave to himself, by adding, *Thou shalt not speak evil of the Ruler of thy People.* But alas! how contrary to all these are the Proceedings of too many amongst us, who have compleated the Character given us of the ||| *latter Times*, when Men shall *despise Dominion, and speak evil of Dignities.* There seems at present a strong Bent and Inclination in a great Part of Mankind, not to whisper only, but to speak openly against their Governors; that usurp the Freedom not only to think, but to speak the most contemptuous Evil of the present Dignities,

* Rom. 13. 7. † Eccl. 10. 20. || Acts 23. 5. ||| Jude ver. 8.

who despise, murmur and repine under their most lawful Dominion. Too many by raising false *Tales*, and malicious *Invectives*, have endeavour'd to work upon the Spirits of the People, and to delude them with imaginary *Fears* and *Jealousies*, even to fear where no Fear is, or humanly speaking, can be. No Industry hath been wanting to make the Tale, however absurd, go down glib, to alienate the *Affections* of the People from his present Majesty, and to turn their Passions another way. I need not, I presume, in this Place mention how frequently the sacred Name of *Church* hath been prophan'd in our Streets, and prostituted to the vilest Practices, even to patronize Rebellion. That *Stale Stratagem*, tho' it carries its own Confutation along with it, hath been renew'd and scatter'd about with a Diligence almost incredible, to make the *King* and his *Royal Family* vile and contemptible. But, my Brethren, * *I hope we have not so learned Christ. We know the Men and their Conversation.* And I acknowledge they deserve, and ought to have our Thanks, in this Respect, that they have pull'd off their *Mask*, and acted barefac'd, that they have been so honest as to shew themselves in their proper Light, that we may view the Deformity of their Actions in its fullest Length.

I would to God it were possible to throw a *Veil* over these scandalous *Practices*; but since they are design'd as Baits to entrap the *Unwary*,

* Ephes. 4. 20.

and ensnare the *Ignorant*; it is the Duty of every *Protestant Britton* to guard against them. It highly concerns the *Ministers of God* to cry aloud, and to spare not, to shew the People the Iniquity of such Doings, to let them know it is the Glory of our *Church* that she pays the greatest *Deference* to the *Princes* her *Defenders*; that her Children should not whisper Discontent and Treason in secret, much less declare it upon the House-tops. She owns none as Members, who spurn at Authority; nor will she take into her *Bosom* any, who in the Sense already mention'd, do not fear God, and to that Fear joyn Honour and Obedience to the King.

But I proceed to the next Particular, *viz.*

Secondly, To shew the Obligation we have upon us to both these Duties.

And surely there will not want many Words to perswade every Man who enjoys but a common Share of Reason, to acknowledge this. For whether we consider the noble Works that God hath done for us in our *Creation*, or our *Redemption*, what he does for us in our daily Preservation, and the constant Succession of Benefits he showers down upon us; these alone are enough to engage us to make † *God our Fear, and our Dread*. Would we perswade our selves that our Existence is the Effect only of his Power, that we are Creatures of his Will; that when he might have made us lower than the lowest Part

† *Isaiah* 8. v. 13.

of the *Creation*, he hath still made us rational Beings, and endow'd us with those noble Faculties, that render us capable of Honouring and Loving. of Praising and Enjoying him here and hereafter: That he hath made us Lords of the Universe, and plac'd us in a World crowded every where thick with the Wonders of the Creator: All these Benefits must make us * *Serve the Lord with Fear, and rejoice unto him with Reverence.* But if we farther reflect upon the wonderful Work of God in our Redemption, that the second Person in the ever *Blessed Trinity*, *God the Son*, divest-ed himself of the Glory he had from all Eternity, and veil'd himself in humane Flesh; submitted to all its Infirmities, and at last to die upon the *Cross*, to reconcile an offended God to lost miserable Man, this certainly must warm the Breast of the coldest Christian into the Fear of God, and kindle that sacred Fire of Love within him, which no Waters can quench, nor Flouds can drown.

If yet we descend to *Blessings* of a later Date; some of you must remember the Time, when our Religion, our Liberties, and the Cities of our God, were upon the Point of being deliver'd up Slaves to a Foreign Yoke. When our excellent *Church was in real Danger*, and *Superstition* and *Idolatry* like a full Torrent flowing in upon us. Some of you must remember, when our *Religious* and *Civil Rights* were well nigh *swallowed* up by the Jaws of

* Psalm 2. 11.

Popery; transfer'd over to the Guardianship of the Sons of *Rome*, whose Interest it is, and who have had the *Honesty* openly to avow, they are bound in Conscience, to destroy both. When the *Fathers* of our *Church* were cast into *Bonds* and *Imprisonments*, for daring only to stand up for that *Religion*, which by the most solemn *Oaths* they were oblig'd to *Defend*. In this Extremity then, what was it God did for us? When we look'd for *Help*, and saw very few who had *Power* or *Inclination* to lend us any *Assistance*, the *Almighty* rais'd us up a *Mighty Deliverer*, King *William* the III. of Immortal Memory, who next to his *Providence*, was the glorious and happy *Instrument* of freeing us from all our *Fears*, who rescu'd us out of the *Hands* of our *Enemies*, and preserv'd our excellent *Constitution* and *British Liberties*. And when his whole precious Life was wasted in securing to *Posterity*, what he had so gloriously procur'd; Left us with his latest Breath that inestimable Blessing we now enjoy, the *Succession*, I mean in that *Illustrious Family*, one of which at present fills (and long, very long may he live to fill) the *Throne*.

What then shall we render unto the Lord for all these Benefits, he hath done unto us *. His Praise shou'd ever be in our Mouths, his Fear ever rule in our Hearts. The Tide of both Passions when it takes this Channel can never run too high; our Hearts, our Tongues, our

* Psalm 116, 12.

every Member of the Body, and every Faculty of the Soul, shou'd be employ'd in paying the *Revenues* of Praise and Honour, of Fear and Love, so justly due to the Author of them. As in the Sacrifices of old, they sent up the Steam of the Victim to Heaven that gave it. If Blessings so *extensive* cannot work up our Souls to this, if we still continue cold and indifferent in the Fear of God; the least that can be said, is, we discover Signs of a base and ungrateful Temper. If we had the least Spark of *Generosity* remaining in our Breasts, we shou'd act upon quite contrary *Principles*. Had we any remains of *Reason*, the least glimmering of natural Light shining in us, we shou'd make it the whole Business of our Lives to *fear God*; and shew forth that *Fear* by a ready and willing *Obedience* to his *Commands*.

But I take for granted, there is no occasion to enlarge further upon this; for unless we are abandon'd to all Sense of Religion and Gratitude, the Necessity we are under to do it must from what has been said be admitted by all Men. I shall therefore pass from the Obligation we have upon us to fear God, to shew how strongly we are oblig'd to Honour the King.

And this will appear upon Three Accounts.

First, As we are enjoin'd by Scripture.

Secondly, From Gratitude to Princes.

Lastly, From our own Interest.

The Obligations we have upon us from the first of these, appears in almost every Page.

My

My * Son (says the wisest of Men) *Fear*, that is, Honour *the King*; and St. Paul exhorts † Titus, to put those committed to his Charge in mind, to be subject to Principalities. And tells Timothy, that || *first of all Prayers, Supplications, Intercessions, and Thanksgivings must be made for all Men, for Kings, and all that are in Authority.* The sacred Writings command us very strictly to this, it being the only way left for those, who move in a Sphere so much Inferiour to Majesty, to pay their Duty to it. And as so many plain Directions are handed down to us, for the Exercise of it: As the Testimonies both in the Old and New Testament are so express; there is no Man, who does not resolve to shut his Eyes against the clearest Light, and to be deaf to the loudest Conviction, but must be forc'd to confess it an act of the greatest Ignorance of the plainest Scripture, not to know it, or one of the most notorious Infidelity not to believe it.

I wou'd to God, notwithstanding this, there was no just Reason to complain, it is a Duty not much consider'd, or if consider'd, but very little regarded. That tho' God himself hath said, *Touch** not mine Anointed*, the Practices of some run directly counter to it: To †† *Speak Evil of Dignities* is reprehended as a Crime, by St. Peter. And the *Gnosticks* in St. Jude's Days, are by the ||| Apostle left up-

* Prov. 24. 21. † Chap. 3. 1. ‡ 1 Tim. 2. 1. ** Psalm 105. 15. †† 2 Pet. 2. 10. ||| Ver. 8.

on Record, that they *were not afraid to despise Dominion*. But this perverse *Inclination* must by all means be corrected by us, and if we will come up to the Command in the Text, we must forbear Murmuring and Repining at our Governours; And pay them that Reverence and Respect which is due to them as common Parents: For not only *Reason* requires it, but God commands it.

Secondly, The Obligations arising from Gratitude to Princes, are equally enforcing to the Duty of honouring them. To them we stand indebted for the greatest Blessings of common Life. To them next to God is it owing, that * *every Man sits under his own Vine, and his own Fig-tree*. To their Care and Watchfulness, we are indebted for Protection from our Enemies. As they must deny themselves, and forego much of their Pleasure, to *watch* over us for our *Good*; that we may enjoy Safety, and possess the Comforts and Conveniences of *Life*, it wou'd be an Argument of the basest Ingratitude and Disingenuity, to refuse to acknowledge these Benefits; A Violation of our Obedience, and little less than Disloyalty, not to Reverence, Respect and Honour them. But above and beyond all, as they are Patrons of our *Religion*, and *Nursing Fathers of our Church*: As they are Cherishers of Truth, Piety and Virtue. In short, as all the Blessings we enjoy, and the Evils we

* Micah 4. 4.

wou'd avoid, is owing (next I mean to the good Providence of God) to their Vigilance and Industry, the least we can do in return for all these, is to pay them *a full, hearty, and lively Obedience*. The *Persians*, as the Historian * informs us, were so strict in honouring their Princes, that they even idoliz'd and ador'd them. And that from a Sense of Gratitude only, as what was due to them from the Difficulty of their Office, and the Benefits produc'd from their Care of them. And tho' we as Christians are not oblig'd to express ourselves in such extravagant Strains of Respect and *Loyalty*; yet surely we owe as much Honour to them, for protecting us in our Civil and Religious Liberties: And consequently are oblig'd to pay a just Reverence to them. But,

Thirdly, and Lastly, As the Commands of God, and Gratitude to Princes oblige, so our own Interest no less engages us to Honour them.

If *Princes* are any Way disturb'd in their Government, the *Subjects* cannot be Happy. If the one be *Unfortunate*, the other must suffer too. We are oblig'd (and, if we were not so, it is a most glorious piece of *Generosity*) not only to desire, but to promote the Happiness, and Interest of our *Country*. To tender its Good, and seek all its Advantages. The Law of Nature binds every one with the dearest Ties to enhance its Welfare, and

* *Herodotus.*

with Zeal and Ardency to further its Prosperity : And honouring the Prince, and paying a just Regard to his lawful Commands, is as ready a Way as any I know of, to secure to them what they should so industriously aim at. For it is natural to suppose, if the *Prince* be *despis'd* at Home, he will not have a great deal of *Respect* shew'd him *Abroad* ; if he is of *low Esteem* in the Sight of his own *Subjects*, he will be of none at all in the Eyes of other *People*. If we are so fond of Delusion as to think want of *Reverence* and *Respect* will make him *honour'd* in *Distant Places*, there needs not an *Oedipus* to foretel the Consequence. But if he is valu'd and esteem'd, then may we expect Blessings to descend upon us, all Good to flourish in our Land. So that if nothing else wou'd prevail with us, the Consideration of our own *Interest* wou'd excite us to it : *Interest*, that great Wheel which puts the World in Motion, which gives the strongest Biass to our Actions ; Our *Interest*, that *Idol*, which upon many smaller Occasions, we *fall down to, and worship*, should in this be of equal Force, at least, to *excite* us to it.

I shall now beg leave to apply the Whole to the Occasion of our present Meeting.

And one might justly *Wonder* there should be any Occasion for this ; every Man who considers but a little in what astonishing a manner the Almighty hath done his marvellous Works, might easily make the Application to himself. The many great Deliverances God
D hath

hath been pleased to work for us; the many signal Marks of Mercy he hath given us; that especially in placing his present *Majesty*, as on this Day, on the *Throne* of these *Kingdoms*, should make us * *fall low on our Knees before his Footstool*, and render him the most grateful Tribute of Thank-giving, to fear and love, to praise and adore him for them. *Coldness* and *Indifference* would sit very ill upon those who have any Sense of the Blessings we enjoy, and may provoke God to remove them from us. No Nation in the World hath stronger Engagements to fear God, than we have, because none, (no, not his *Darling People the Jews*, when in their most flourishing State) ever received greater Advantages from him. Our Religion establish'd by Law, is happily reform'd from the *Corruption*, *Idolatry* and *Superstition* of *Rome*. How many Frights and Fears we were under of being oblig'd to return to the *Fopperies* of that Church, the Mistakes of a *Late Unhappy Prince* are too fresh in every ones Memory to need reciting. God indeed, as I said before, sent us such a *Deliverance* as rais'd then the *drooping Spirits* of the Nation; And hath hitherto been pleased to keep us under the Shadow of his Wings. † *Oh! that Men would therefore praise the Lord for his Goodness, and declare the Wonders He has done for our Sion!* The mighty Works he hath wrought for our

* Psal. 132. 7. † Psal. 107. 15. 7

Jerusalem. Let us, my Brethren, be as warm as possible in the Fear of God; and we may still hope he will continue to be gracious to us; that he will shower down Blessings upon our Heads, and Crown our Undertakings with Success.

As for the *Honour* which is due to *his Majesty, King GEORGE*, the Claim he may lay to it will appear reasonable and just from his *Personal Endowments, from his Capacities publick and private.* Blessed be God, he is a *Prince, the Defender of the Protestant Faith*, not at Home only, but the *Head of the Protestant Interest Abroad: A Prince*, who hath given all imaginable Security that he is firmly *attach'd* to our *Religion*, and our *Liberties*, in which all good Men must *Rejoyce and Triumph*; and none but the most Ungrateful and Disaffected can reflect upon, without new Impressions of Joy and Thanksgiving. A *Prince*, from whose very *Enemies*, would they for once speak Truth, a Confession must be extorted, that the *Good and Welfare* of his People are his sole *Study and Delight*; who may say to the most Discontented, Whose Ox have I taken? Whose Ass have I taken? Whom have I defrauded? Whose Privilege have I encroach'd upon? A *Prince*, Who by a late Instance of *Mercy*, hath done all that every reasonable Man can wish he should do to win the Affections of a *Stiff-necked and Rebellious, an Unsettled and ungrateful People*; Who Delights

to be called the *Father*, not the *Tyrant* of his *Subjects*; Who hath long ago shewn himself to be a *Lover* of our *Nation*, and now discovers that he is the *Nursing-Father* of our *Sion*. A *Prince*, in a Word, in whom all the Qualifications and Accomplishments which may make *Himself Great*, and *People Happy*, meet and concentre.

Such then is the *Prince* God hath been pleased to bless these *Nations* with; such the *Virtues* in so eminent a manner *conspicuous* in him; and one would think, that *Gratitude* and *Interest* would leave no room for a *Necessity* to press upon Men the Duty of *Honouring and Obeying Him*. As for those who lie in wait to *Deceive*; Who make it their whole Business to scatter about the *Seeds* of *Faction* and *Seditoin*; let us pity the Men, but let us hate their Practices: Let them neither *fright*, nor *laugh* us out of our *Allegiance*: Let us shew our selves as *Zea-*lous for the Preservation of our *Religion*, the Defence of our *King*, as they are *Vigilant* and *Active* in endeavouring to *Destroy* both: Let us strive earnestly to atone for their Want of Reverence to *God*, and of Obedience to the *King*, by paying the Honour so justly due to both. Let us offer up our most earnest Prayers, our warmest Addresses to the King of Kings, and Lord of Lords; that he would bless His *Majesty* with a long and an happy Life; with a Quiet and Peaceful Reign; with wise and faith-

faithful Counsellors ; with a Loyal and Obedient People ; That he would *inspire* him with *Wisdom* from above to govern this great *Nation*, and make him an *Instrument* of Peace, and Good to Mankind ; That he would vouchsafe to open the Eyes of such, whom the Malice of *self-designing Men*, *Enemies* of our *Religion* and *Country*, have blinded with *Prejudice* against him ; That he would abate their *Pride*, *assuage* their *Malice*, and *confound* their *Devices* ; and in his own appointed Time, speak *Peace* to this *divided Nation*. And when it shall please the *Almighty* to take him from this *Kingdom* to that which cannot be *shaken*, there may never be wanting a Man of his *Royal Issue* to fill the *Throne*. But in the mean Time may he go on to protect our Religion and Liberties against *Foreign Invasions* and *Domestick Factions*. May our *Love* to both still *increase* ; And our *Zeal* for their *Preservation* make us *study* the best Means to *preserve* them ; that neither Divisions among ourselves, nor the Cunning of our Enemies be ever able to Ruin and Destroy them. May he give us all Grace to *follow the Things which make for Peace*, so to *Love* and *Fear* him in this Life, that we may Live and Reign with him for ever.

Grant this, O Lord, for the sake of *Jesus Christ* our Saviour : To whom with thee, O Father, and God the Holy Ghost,
Three

22 *A SERMON preach'd, &c.*

Three Persons, but One Eternal God, be ascrib'd, as is most due, all Honour and Praise, Adoration and Thanksgiving, now and for evermore. Amen.

F I N I S

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